

THE CONSTITUTION. By Gerrit Smith, in the Senate of the State of New York, March 11th and 12th, 1850. Albany: Jacob T. Hazen, Printer.

This is a pamphlet of thirty large octavo pages, the object of which is to show the framers of the Constitution to be men of a different stamp from those who are now its advocates. It is a question of no small importance, whether the Constitution is a good one, or whether it is a bad one. It is a question which has been discussed for many years, and which will continue to be discussed for many years to come. The author, Gerrit Smith, is a man of high standing in the anti-slavery cause, and his views are entitled to great respect. He argues that the framers of the Constitution were men of a different stamp from those who are now its advocates. He argues that they were men of a different stamp from those who are now its advocates. He argues that they were men of a different stamp from those who are now its advocates.

with a deliberative assembly, chosen by popular suffrage, and invested with powers to frame a new government, in some shape or other endurable, if not every thing desirable. Now, historically and legally, it is a matter of great moment to know what the framers of the Constitution understood and meant by every article, section and clause of it; what they intended in plain and unequivocal language, there being no necessity for using any other; what they embodied in equivocal or collusive phraseology, to meet a disagreeable necessity; what they implied by circumlocution, to cover up positive wickedness; and what they asserted in direct terms. It was given to them to frame the instrument, as representing conflicting interests and opposite parts of the country, they could best agree; but after its adoption, the nation became responsible for it as made in good faith by their authorized representatives.

Mr. Smith says, we are to look after the intention of the framers, not that of the framers of the Constitution. Very well; we do not see that he gains anything by this distinction. The framers of the Constitution are the same as the framers of the Constitution. The framers of the Constitution are the same as the framers of the Constitution. The framers of the Constitution are the same as the framers of the Constitution.

CRIME AND ITS PUNISHMENT. Alluding to the meeting held at the Melodeon, on Sunday, the 21st ult., with regard to the treatment of criminals, the Boston correspondent of the New York Evangelist says—

“Messrs. Sear, Garrison and Phillips undertook to reason a knot of hearers into the silly notion that punishment is revengeful, that man ought not to punish, because he cannot measure guilt with exactness, and that the public safety requires more kindness to the guilty, and less legal rigor. Fortunately, Massachusetts is not given over to such leaders.”

Well, with far other leaders, believing in the infliction of severe punishment, what advance has Massachusetts made in abolishing crime and restraining criminals? None whatever. The experiment of a “legal rigor” has been fairly tried, and with what success? The bad have been made worse, and the ruin of the criminal (however trifling his first offence) made absolute by this treatment, almost beyond recovery. “Kindness to the guilty” is what Christianity enjoins—

FROM OUR LONDON CORRESPONDENT. LONDON, March 14, 1850.

DEAR GARRISON:

I see by the occasional visits I get of the American papers, and by the ‘Liberator’ and ‘Anti-Slavery Standard,’ how satisfactorily (so at least it appears to me) the cause of abolitionism is progressing in the States. Perhaps you who are in the turmoil, who bear the burden and heat of the day, it may not appear that the cause progresses in proportion to the labor of the disciples; but to us, at a distance, who have cognizance only of its larger and more important stages—who recollect your sufferings and persecutions—who remember poor Lovejoy and the martyrs, and the noble women who stood forth in the earlier days of your struggles—who remember that when you had gained strength enough to “beard the Lion in his den,” and present petitions to Congress, that those petitions were refused, and discussion was prohibited,—but who now see that it is one of the great social questions of the day in America, and that all the thinking portion of Europe are sympathizing with you—that it is not simply a North American but a world-wide question—to us who are so circumstanced, you seem to progress marvellously.

THE BOSTON COURIER. Since the delivery of Mr. Webster’s treacherous speech in the Senate, the tone and temper of the Courier, in relation to the Southern slave-breeds and their infamous slave system, have entirely changed; so that it is now exactly fitted to the meridian of South Carolina. Its endorsement of Mr. Webster’s abominable sentiments is complete, to the letter; and its eulogies of his course are as fulsome as they are frequent. All this is so manifestly venal—a matter of purchase—as to deepen the infamy of all concerned. As the Courier is now in the service, if not in the pay of the South, let its patrons be found wholly on the other side of Mason and Dixon’s line; but let no friend of freedom at the North allow it to disgrace his dwelling.

THE CHRISTIAN EXAMINER, No. CLIX., for May, 1850, presents the following table of contents:—

Article I. Romanism and Protestantism. By Rev. Orville Dewey, D.D.

II. Browning’s Poems. By Mr. C. C. Smith.

III. The Nineteenth Century. By Rev. Frederick H. Hedge.

IV. The Figurative Language of the Scriptures. By Rev. William P. Lunt.

V. Modern Ecclesiastical History. By Rev. Samuel Osmond.

VI. Paul at Ephesus—In a set of Pictures. By Rev. Nathaniel L. Frothingham, D.D.

VII. Reflections. By Mr. Edward Wigglesworth.

VIII. Hungary and Austria. By Mr. L. Putnam.

IX. Notices of Recent Publications.

X. Religious Intelligence.

NEW ENGLAND. ANTI-SLAVERY CONVENTION. The New England Anti-Slavery Convention will hold its annual meeting in Boston, on Tuesday, May 28th, commencing at 10 o’clock, A. M., and continuing in session, day and evening, (as usual), for three days. Hitherto, unequalled among all the anniversary meetings, whatever their object or wherever held in this country, in regard to the interest awakened by it, and the absorbing nature of its proceedings, there is every reason to believe its reputation will be heightened and the attendance upon it augmented at its approaching anniversary. Of the many crises that have arisen since the anti-slavery agitation commenced, the present is obviously the most stirring and momentous, and therefore an unprecedented number of the friends of Freedom and Emancipation should be witnessed on that occasion.

In behalf of the Board of Managers of the Massachusetts Anti-Slavery Society,

FRANCIS JACKSON, President.

ROBERT QUINCY, Secretary.

NOTICE. The subscriber gratefully acknowledges his presence, for a few days, in Boston and vicinity, and would joyfully receive any assistance the friends of the *Rev. A. A. A.* fugitive Slaves in Canada West may please furnish; and to be sent to the care of Robert F. Wallcut, 21 Cornhill—He requires the small amount of \$300 to relieve his mission and enable him to complete the fourteenth year of his services in the fugitive slave’s asylum.

HIRAM WILSON.

Boston, April 30, 1850.

GRATEFUL ACKNOWLEDGMENT. Othello Richards wishes to acknowledge his obligations to friends in East Abington, Mass., particularly to Abner Curtis—who, with others, generously contributed about forty dollars to complete the sum necessary to redeem his wife and six children from bondage in Lexington, Va. The kindness of these and other friends who have enabled him to accomplish an object for which he has so long labored and prayed, will never cease to be gratefully remembered by him.

Boston, April 29th, 1850.

LECTURES AT ABINGTON. Bro. C. L. Hosmer of Boston will lecture upon a better, and a true, use of Sunday, at Abington, on the second Sunday in May, through the day. In the morning, on Worship; afternoon, upon Natural Religion; evening, upon True Culture.

Bro. C. L. Hosmer is the author of the valuable pamphlet recently published by Bela Marsh, 25 Cornhill, entitled ‘Christ and the Pharisees upon the Sabbath,’ and we have no doubt his lectures at Abington will be well worth listening to.—Ed. Lib.

LECTURE ON SLAVERY IN SALEM. ROBERT EDMOND, a native of Scotland, who was tarred and feathered in South Carolina for endeavoring to teach the slaves, will deliver a lecture on Slavery, in Salem, on Sunday evening next. [In what building we are not informed—probably in the Lyceum Hall.]

CAPITAL PUNISHMENT. Bro. Charles Spear will deliver an address on Capital Punishment in the Universalist Church at West Cambridge next Sunday, at 5 o’clock, P. M.

NOTICE. Friends of the slave, and strangers on a visit to the city during Anniversary week, can be entertained with good board and private accommodations at 330 Pearl street.

WILLIAM P. POWELL.

New York, April 18, 1850.

Our friend Powell has a large and commodious house, well furnished and well kept, in a very central location, and as a worthy and enterprising colonial citizen is specially deserving of anti-slavery patronage.—Ed. Lib.

THE NORTH STAR. On Tuesday Morning, May 7th, I propose to give an anti-slavery Breakfast for the benefit of the ‘North Star.’ Admittance 37 1/2 cents. Tickets to be had at 142 Nassau street, or at the door.

WILLIAM P. POWELL.

May 3. 330 Pearl street.

Success to this effort to sustain our friend Douglass in his editorial course! May there not be a spare seat at the tables!—Ed. Lib.

DEED, at Chelsea, on the 22d ult., of lung fever, Mason, the youngest son of Robert and Catharine Morris, aged 13 months and 16 days.

NEW AND ORIGINAL. PANORAMA! HENRY BOX BROWN’S MIRROR OF SLAVERY, designed and painted from the best and most authentic sources of information.

The following are the scenes:—

PART I.

The African Slave Trade.

The Nubian Family in Freedom.

The Seizure of Slaves.

Religious Sacrifice.

Beautiful Lake and Mountain Scenery in Africa.

March to the Coast.

View of the Cape of Good Hope.

Slave Felices.

Interior of a Slave Ship.

Chase of a Slave by an English Steam Frigate.

Slave Ship at Havana.

Landing Slaves.

Interior of a Slave Mart.

Gregory Scenery of the West India Islands.

View of Charleston, South Carolina.

The Nubian Family at Auction.

Man of Color.

Modes of Confinement and Punishment.

Brand and Scourge.

Interior View of Charleston Workhouse, with Treadmill in full operation.

PART II.

Sunday among the Slave Population.

Monday Morning, with Sugar Plantation and Mill.

Man of Color at Work.

Cotton Plantation.

View of the Lake of the Dismal Swamp.

Nubians, escaping by Night.

Ellen Crafts, Escaping.

Whipping Post and Gallows at Richmond, Va.

View of Richmond, Va.

Henry Box Brown, Escaping.

View of the Natural Bridge and Jefferson’s Rock.

City of Washington, D. C.

Slave Prison at Washington.

Washington’s Tomb, at Mount Vernon.

Fairmount Water Works.

Henry Box Brown Released at Philadelphia.

Distant View of the City of Philadelphia.

Henry Box, Escaping.

Nubian Slaves Retaken.

Tarring and feathering in South Carolina.

The Slaveholder’s Dream.

Burning Alive.

Promise of Freedom.

Grand Industrial Palace.

Grand Tableau Final—UNIVERSAL EMANCIPATION.

Mr. Brown has commenced travelling eastward with his Panorama, and will first exhibit it at Lynn. May he meet with liberal patronage!

JUST PUBLISHED. And for Sale at the Anti-Slavery Office, 21 Cornhill.

NARRATIVE OF SOJOURNER TRUTH, a Northern Slave, emancipated from bodily servitude by the State of New York in 1828.

Portraits.

This is a most interesting Narrative of a most remarkable and highly meritorious woman, the sale of which is to be for her exclusive benefit. We commend it to all the friends of the colored population.—Ed. Lib.

Board in Dedham Village. A FEW ladies and gentlemen, or children, can be accommodated with board in a private family in this village, within five minutes’ walk of the depot. Reference to No. 369 Washington street, or to the Register of Deeds at Dedham, or to the Editor of the Liberator.

April 26.



A LULLABY FOR THE NATION.

Come hither, July glorified, and sit upon my knee,
And I will sing a ballad of the Nineteenth Century.
About a cruel Giant of the Nineteenth Century,
Alone, at hour of midnight, the wine within his bowl,
There came to him the devil, to bargain for his soul:
As his web of glittering words the crafty Giant wove,
The demon looked upon him, and felt a demon's love.
Quoth he, thou art a Webster; thou shalt weave a
wool for me,
And spread my net for men in the nineteenth century.
So a Southern planter's form the knowing demon took,
And his senatorial dignity was spoken in his look.
Their kindred greetings over, they cordially incline,
Till each dark face grew mellow beside the bowl of wine.

O'er the Giant's brow of darkness, the Senator now
drew
A spell of evil power, that ope a tempting view:
Before him stood a palace, and a chair of state within,
And with mighty acclamations the people bore him
in;

But on Africa's sad captives he trampled in his way,
And the blood of bondmen dyed his inaugural array.
Did it move him? Not a tittle; he had been ripening
long;

Forever seeming good, forever meaning wrong,
Hypocrisy's a shell where Sin snatches her own,
Till too big for the disguise, the monster crime has
grown.

'Ay! Ay!' said the stout Fiend, (and he chuckled in his
glee),
'Weaver of potent words, wilt thou sell thyself to
me?

All this and more I'll give, and Mammon shall sustain
What'er thou dost for me, with all his minion train.
'To-morrow thou shalt know. In the council I will
sign,

If I yield to thy fair terms, the bond that makes me
thine,'
Scarcely had the Demon gone, when, lo! there came
a shine,

And in the midst appeared an Excellence divine.
The hardy Giant felt his iron muscles fail,
And his ice-bound heart did melt, and his bronzed
cheek grew pale;

For before pure Good the Evil can but tremble,
bleach and quail.
'He hath shown thee his earth vision; but, lo!
thou art to see

A warning vision which Heaven now condescends
to thee:
Behold a death-bed!—his own form is lying out-
stretched there,
His wild sepulchral look declares a madness of de-
spair;

For a vision full of terror is hovering in the air.
The unborn are before him, the wretched race he sold,
To gratify his selfish thirst for glory and for gold!
What troops of wailing innocents torn from the mo-
thers' breast!

Millions, yea, hopeless millions, down to endless sla-
very prest!
All stripes, and tears, and blood, they come, and
clank their chains and shriek—
'Ah, Tyrant! may Almighty God on thee our ven-
geance wreak!
Thou might'st have been a pillar proud, of Jasper
pure and clear—
Now as a lightning-seared wreck thou ever shalt ap-
pear!

The cleaving thunderbolts of God are launching from
his hand;
Ah! in that searching day of wrath where, Tyrant,
wilt thou stand?'

The Giant eyed the vision dread, and antedates
within
The seven-fold vengeance on the crime, the dire
award of sin.

'Come at a more convenient time,' he said, with
quaking frame,
'Yet ere thou leavest, tell, I pray, strange visitor, thy
name.'

'My name is Conscience, whom so oft in early days
you saw;
But if thou wilt not hearken now, behold I come no
more!
He answer, not—the angel, grieved, fled with a
fearful frown:
Deep revels, and a deeper sleep, the harrowing vision
drown.

It comes, it comes, his fatal day! though sweet the
words may sing,
'Tis but the clink, the cunning clink of the 'devil's
wedding ring';
But ever, as in olden days, the Tempter is a cheat,
And turns to gravel in the mouth the bread of his
deceit.

The very speech which compromised his precious soul's
salvation,
Became the gilded coffin of his own dear reputation,
Slain by a suicidal hand before a judging nation.
And his late letter, like a pall, has fallen on the bier,
And o'er his rotting frame has thrown a shadow
more severe;

And the eight hundred pall bearers, the little and the
great,
But serve to inlure the lifeless corpse in vain and
useless state;
And all for nought the false high priests their exor-
cisms shed,—
They cannot raise the fallen!—they cannot wake the
dead!

When the fugitive David the death-hunt pursued,
And he hid from his master in depth of a wood,
When the Zaphites betrayed him, cries Saul, 'Blest
are ye
Of the high God of heaven for pitying me!'
Yes, with a like blessing, as piously sweet,
Should the new Saul among us his comforters greet:
The African Devil he hunts not in vain,
They will aid to betray him, and fasten the chain.
There are Deceit to-day, with a kindred seal fired,
Who would slay at the altar God's newly inspired,
Who give to the fugitive Christ's cheering word,
And break for his need the sheaf of the Lord!

Now go, for I've finished my wandering story
Of the Giant, and of the sad death of his glory.
Thou wayward, pet nation, take heed what I say,
And forget not the moral, when gone to thy play—
Go, back in the sunshine, or turn up the mould,
Or dig California's bosom for gold!

For the Liberator.

DANIEL'S JUDGMENT.

'These abolition societies attempted to arouse, and
did arouse, a very strong feeling; in other words, they
created great agitation in the North against Southern
slavery. Well, what was the result? The bonds of
the slaves were bound more firmly than before; their
rivets were more strongly fastened. We all know the
fact, and we all know the cause; and every thing that
this agitating people have done has been, not to en-
large, but to restrain; not to set free, but to bind
faster the slave population of the South. That is my
judgment.'—Daniel Webster.

REPLY.

Now, Daniel, supposing that Senator Foote
Should seize a horse-pistol, 'you Honor' to shoot;
(The case is impossible, if the mad elf
Can deem you more fiend-like than even himself);
Suppose Horace Mann, Hale and Giddings, near by,
A view of your danger, imploringly cry—

'O! Senator Foote—heavens! mercy! spare Dan,
Whose parchment expounding's his 'CHIEF END OF
MAN'!"
But Foote, the more maddened, at once does his
worst,
And the Parchment Expounder is laid in the dust.
Say! who from that pistol the bullet did shoot?
Mann, Giddings and Hale—or, the Senator Foote?
O. C.

The Liberator.

TO THE GUNNER.
FROM ONE OF THE B'HOYS.

DEAR GUNNER:
The hanging season's come again, and war is again
to swing,
And it strikes our folks monophony isn't allers just the
thing;
That the officers and 'ficals, and them be 'lowed to
see,
And not a crack to peak thro', or a standing room for
us.

What's hanging instituted for, if 'tint us to show
If we don't mind our ps and qs, we the same road
shall go,
Tricked up by sheriff and his men, and fastened in the
swing,
And left to dance on nothing, like a most ongested
thing?

Surely 'tis our improvement, for 'taint no good to
them
That pendant hangs upon the tree, like apple on the
stem;
And if 'tis so, why shet us out, why close the door so
shy,

And make it such a privilege to witness 'em die?
Ah! what a relish it must be to clip their thread of
hope,
And pass them to eternal shades by medium of a rope;
To stop their earthly sunshine as a 'luff' would stop
our grog,

Indifferent as he'd order up a common hand to flog!
For our good, in course it is, and we would see it
done;
We don't like this ere 'clusiveness in any sort of fun,
And we insist on having 'em 't open as the day,
That all may see the spectacle that has a taste that
way;

That the tender-hearted women folks may watch with
cager eyes
The signal given when a frail or wicked brother dies,
And feel themselves refreshed as his upward steps
they count,
And their better natures softened by the sermon of the
mound;

That childhood's glistening eye may gloat on harden-
ed nature shown,
Where Guilt shrinks timid from the gaze of Virtue
turned to stone;
That through the people's eyes looks up to taunt with
scorn or stare,
Leaving all mercy to the Power that has so much to
spare.

He hasn't hurried me at all, but that 'ere aint the
thing,
His 'de done deed, and, d—n him—sir, excuse me—
he shall swing;
The virtuous public will it so, and when their words
is spoke,
'Tis like their other creeds and things, and not for to
be broke.

If 'tis 'ere hanging business does a righteous lesson
teach,
We'll have the boys from every where to come and
hear the preach,
And we'll see the covey travel on his journey to the
stars,
And if the 'ficals want us to, we'll give him three
hurrahs.

Don't serve us now as when last year you rattled off
that Goode,
A good-for-nothing, brainless dolt, as senseless quite
as wood;
But do the handsome in the thing, and let us come to
tea,
And fix it so our sisters, wives, and children all may
see.

Have it, say, just as Christ did, upon a mountain side,
That not a jot of it be lost to us if far or wide—
I mean the time when he so queerly to the people
spoke,
That we good Christians act as if we thought 'twas but
a joke,
When he told them there in living words, that shall
for ever live—
'Resist not wrong—live peacefully—your enemies
forgive!'

And in duty bound will ever pray.

ONE OF 'EM.

TO THE HON. JOSEPH T. BUCKINGHAM.

An anti-masonic friend has just called my attention
to your 'Croaker,' No. 56, in the Courier of the
6th inst. I am not a little surprised at what appears
to me your indiscretion, in attempting, at this day,
to glorify Freemasonry, when you are so well aware
that the 'cheat' found out—that the false pretences,
the imposture upon which it stands, and the crimes
which it has perpetrated, have been so recently ex-
posed. Policy would seem to dictate that Freemasons
should be 'voluntarily dumb' for half a century!

In a recent speech in the Senate, you seem to con-
sider yourself in 'the sere and yellow leaf.' You
complain of 'age, physical disorder, decay of mental
vigor.' This manifest indiscretion seems to attest the
truth of your lamentation, though I have not perceived
it, elsewhere, in your writings, any lack of your
peculiar spirit, raciness, vigor and point.

It is not my purpose to write a chapter on Free-
masonry, but mainly to correct some mistakes of fact
which I think you have made. You say, 'The anti-
masonic cholera of 1828 received its death-wound in
Massachusetts when President Jackson visited Boston
in 1835.' The moment it became known that the
President was a Freemason, and that he had visited
the Grand Lodge as a brother of the craft, the cry of
anti-masonry was no more heard.' To assert that the
visit of the President had the effect to put an end to
the action of anti-masonry is ridiculous. If it does not
betray a 'decay of mental vigor,' it betrays to indicate
an impaired memory. It is not true, as I shall prove.
It was well known, not only when President Jackson
came into office, but pending the electioneering canvass,
that he was a Freemason; and it was believed that
he was much indebted for his success to the covert
activity of the craft in his favor, and that Mr. Adams
encountered its opposition for the declaration which
he made, that 'he was not a Mason, never had been,
and never meant to be.' Freemasonry, at the time
of President Jackson's visit, seemed to be inviolable
morals, and the craft made a sort of spasmodic effort
to obtain some relief by courting his notice. Their
movements were sedulously watched. If he visited
the Grand Lodge, it must have been stealthily, and
screened from observation by the darkness of night.
The only public recognition of his brotherhood ap-
pears to have been a letter in reply to their supplica-
tions, admitting that he had arrived 'within the juris-
diction' of the Grand Lodge. The self-baptized 'hand-
maid of religion' was then 'odious as a witch,' and
the President, apparently from deference to popular
sentiment, thought it prudent to keep at a 'politic
distance' from, and to eschew all open familiarity
with her.

You assert that 'after this, the cry of anti-maso-
nry was no more heard.' And yet, subsequently to
this, namely, in the month of September following,
an Anti-Masonic Convention was held in Boston, and
a report made by a committee, in which the visit of
the President and his conduct were particularly re-
ferred to, and very pertinently commented upon. The
true reason why anti-masonic action ultimately ceas-
ed was, that it had substantially accomplished its ob-
ject. In the thorough exposure of the imposture,
the frauds, the oaths, the secrets, the blasphemous
and silly rites, and the crimes of Freemasonry, it had
been rendered comparatively impotent for mischief.
Curiosity no longer seduced men into the Lodge for
the purpose of obtaining a knowledge of secrets
which had been made known to the world. Recruits
were, therefore, 'like angels' visits, few and far be-
tween.

You say that about, or at the time of your initia-
tion, 'Freemasonry was in its palmy days'; admit-
ting, by implication, that it had 'fallen, fallen, fallen
from its high estate.' To what cause could this be at-
tributed but to anti-masonic action? It was this, and
this only, that brought it so low that there 'were none
to do it reverence.' Nobody, who has paid attention to
the disclosures which have been made, now believes
that King Solomon was a Freemason, or a hundred
other bombastic and swindling pretensions equally
void of truth.

You say, 'That it [Freemasonry] has been per-
verted from its legitimate purpose, in some instances,
will not be denied.' I do not deny it. But was it
perverted in the abduction and murder of William
Morgan? That is the question. Subsequent to the
murder of Morgan, by Masons, the Lodges implicitly
adopted and sanctioned their acts. Did the Lodges
ever raise a finger or lip a syllable in favor of pun-
ishing these murderers? Did they ever expel a single
individual? Never. On the contrary, they were
received in the Lodges as worthy brothers, and
screened and protected and caressed, and some of
them promoted. Is this evidence that Freemasonry
was perverted? Did not the most intelligent and
respected of the craft, who had advanced to the high-
est degrees, and who counselled and planned the
murder, understand Masonic law and Masonic obli-
gations? But further—and to this I ask your par-
ticular attention—the murderers of Morgan had pre-
ceded for what they did. In Masonic books of the
highest authority, we are told that Solomon did, under
his administration, as Grand Master. Under his
administration, there were traitors, Masons who vio-
lated their Masonic obligations, and by his order they
were put to death. Can it lie in the mouth of a Ma-
son to say that Solomon perverted Masonry? That
he who gave the law did not understand the law? The
laws of Freemasonry are held to be like the laws of
the Medes and Persians. The ancient landmarks can-
not be removed. Did the murderers of Morgan, then,
pervert Freemasonry when they followed the preced-
ents of Grand Master Solomon to the letter?

You say, 'It is quite certain that some silly enthu-
siasts have made it [Freemasonry] ridiculous by ill-
timed and nonsensical efforts to make it appear more
potent than it really is.' Who are these 'silly enthu-
siasts'? Brainerd, one of the most gifted, intelli-
gent and respected of the craft said of Freemasonry,
in a public address, 'It is powerful; it comprises
men of rank, wealth, office, talent, in power and out
of power, and that in almost every place where power
is of any importance. So powerful, indeed, is it at
this time, (1826), it fears nothing from violence, pub-
lic or private; for it has every means to learn it in
season, to counteract, defeat and punish it. It is too
late to talk of the propriety of continuing or suppress-
ing Masonry; the time to do so has gone by; so, good
or bad, the world must take it as it is. Think of
it, laugh at it, hate it, or despise it, still it is not
only what I have told you, but it will continue to
be; and the world in arms cannot stop it.' In 1825,
the Methodists of Tuscaloosa, Alabama, published a
resolved, and published the resolve, 'that the cause of
God, in their opinion, could not prosper while con-
nected with Freemasonry.' In a Wilmington (N. C.)
paper, then edited by Rev. Jacob Frieze, since Grand
Chaplain of the Grand Lodge of Rhode Island, the
following appeared in reference to the above:—'We
are truly thankful to find this spirit of intolerance
confined to the bigots of Tuscaloosa, who will find
it hard to kick against a Colossus which, if it had the
inclination, could crush them or any other denomi-
nation of sectaries almost without an effort.' I might
multiply declarations of the same tenor from other breth-
ren of the highest order in the craft. Was not the
assertion of such power by the dignitaries of a secret,
irresponsible society just cause of alarm to the unini-
tiated, and did it not justify the adoption of measures
to guard against its abuse, or render it impotent?
Have you never been controlled by this power? Af-
ter your initiation, and fraternal Masonic relations
were established between yourself and Maj. Russell,
I believe your perpetual 'cry against him was no more
heard';—the effect was as potent as that which you
attribute to President Jackson's advent upon anti-
masonry. Were your assaults upon him justified by
what you believed to be justice and truth, or did the
power of the 'handmaid' silence justice and truth?
You inform us that you were initiated into the mys-
teries of the craft in St. John's Lodge. This is the
Lodge which in eighteen years disbursed thirty-five
dollars in charity, out of \$1926 91 received. Char-
ity vaunteth not itself, is not easily puffed up.

You say that your introduction to the Lodge intro-
duced you to the society of some very excellent men.
Were not these men very good men before they knew
anything about Freemasonry? Did Masonry make them
any better? Did it extend their knowledge of sci-
ence? Did it expand their philanthropy, or render
it more selfless and exclusive? Did the oaths which
they submitted or in which they participated, the ob-
ligation by which they were bound to assist a
brother, right or wrong, the false pretences by which
they had been deluded and entrapped, tend to the
improvement of their morality, and to satisfy them
that Freemasonry is truly the 'Handmaid of Reli-
gion'?

In connection with my notice of what you say
about the power which such 'silly enthusiasts' as
Brainerd and Grand Chaplain Frieze attribute to Ma-
sonry, I might adduce, as an illustration of its truth,
the fact, that in a report made in the Senate of the
State of New York in 1829, in the 'palmy days' of
Freemasonry, it was stated that while Masons, by
their numbers, were entitled to but one-ninth of the
offices, they actually held about three-fourths. Was
not this extravagant disparity the consequence of Ma-
sonic obligation, Masonic organization, and Masonic
means of acting covertly without suspicion? I will
only add what Mr. Brainerd says of the elements or
source of the power of the Masonic institution as it
existed and was exercised previous to its being per-
verted by anti-masonic action. He says—'It compris-
es, among other classes of the community, the lowest,
in large numbers; active men, united together and
capable of being directed by the efforts of others, so as
to have the force of concert throughout the civilized
world. They are distributed, too, with the means of
knowing one another, in the desk, in the legislative
hall, on the bench, in every gathering of business,
in every party of pleasure, in every domestic circle,
in peace and in war, among enemies and friends, in
one place as well as another.' In what corner of the
civilized world would the boasted 'Handmaid of Reli-
gion' now venture to vaunt such bombast? There was
doubtless truth in it at the time it was uttered.
What has wrought the great, I fear not saying
change? The falsehood of her pretensions to antiqui-
ty have been so proved.

'That the probation bears no hinge nor loop
To hang a doubt on.'

Her oaths have been published and execrated; her
secrets, which so lured curiosity, have been exposed

her 'silly' rites and ceremonies have disgusted, and
her blasphemy and crimes shocked the world. She is
now 'like a child that's whipt.'

I have not addressed you with any unfriendly spir-
it. On the contrary, I entertain for you much per-
sonal respect; but I always feel a strong inclination
to interpose, when I see an attempt to magnify Free-
masonry at the expense of

TRUTH.

WOMAN'S RIGHTS CONVENTION.

SALEM, Ohio, April 19, 1850.

DEAR GARRISON:

I am in the Woman's Convention, which met here
in the Baptist meeting-house, to-day, at 10 A. M. It
was organized by choosing Betsey M. Cowles Presi-
dent, three Vice Presidents, three Secretaries, and a
Business Committee of seven. Letters to the Con-
vention, from various persons, are now being read.
The house is full; many cannot get seats. A deep
and wide-spread interest is felt in this movement in
Ohio, as is evident from the numbers of men and
women present, from sixty miles around. Two-thirds
are women. Men are here as spectators and hearers,
and many will have their eyes opened wide by the
doings of this gathering. All the business has been
done with intelligence, promptness and dignity. The
men are not expected to participate as officers, speak-
ers or voters.

An address, by Lucretia Mott, is now being read.
It would do you heart good to see the manifestation
of intelligence, of earnest, sincere and efficient inter-
est in the great subject that has called together this large
meeting of men and women. The hearts and eyes of
thousands, not present, are turned with high ex-
pectations to this Convention as the beginning of a
movement that is destined to roll on, gathering
around it the sympathies of all men and women who
seek the purification and elevation of the human race;
and from the present appearance of the Convention,
these hopes bid fair to be realized. There are many
strong, resolute and energetic spirits in this meeting,
and they will not separate without doing something
to redeem themselves from the thralldom in which
they are held by human laws and customs. A com-
mittee of three has been appointed to prepare an ad-
dress to the women of Ohio. No person can sit in
this meeting, and not feel that the days of the sub-
jugation of woman to man, and man's rule over woman,
though backed up by Church and State, by Constitu-
tions and Bibles, are numbered. Despotism of man
over woman, like that of the slaveholder over the
slave, will die a hard death. Yet die it must; for
when once it is subjected to the ordeal of natural
justice and equity, its falsehood and iniquity will be
seen.

There are questions connected with this movement
that will shake the world, and upheave the present
rotten foundations of human society. Woman's po-
sition, as a wife, a mother, a daughter, a sister, a
friend, her relations to property, religion and govern-
ment, will be considered. Once fairly on the arena
of discussion, the question of the rights and position
of woman will absorb all others; because with it are
associated all the dearest and noblest interests that
cluster around human existence. The Bible will be
thrown across the pathway of this movement, as it has
been across that of total-abstinence, anti-slavery and
non-resistance. Man will bring in the Bible to sus-
tain and perpetuate his usurped dominion over wo-
man. 'Thy desire shall be to thy husband, and he
shall rule over thee.' 'Man is the head of the woman,
as Christ is the head of the Church.' 'Wives, sub-
mit to your husbands in all things.' Such are the
texts that are and will be quoted as from the Bible,
to justify man in so shaping and administering the
customs and institutions of society as to cast woman
into a state of abject, helpless dependence on man,
that she may become the willing victim of his animal
passions. God, by priests and politicians, by Church
and State, is arrayed against woman, when she dares at-
tempt to snap the cords that bind her a helpless victim
on the altar of man's lusts; and women are found who,
while they preach and pray, in public and private, a-
gainst vice and immorality, will still quote the Bible
and the authority of God to sanction prostitution,
and that of their daughters, and sisters, and mothers.

3 P. M. The Convention adjourned to meet this
afternoon in the Friends' meeting-house. We are
now in that house. It is large and full, the women
on one side and the men on the other. The women's
side is full, and the men's nearly so. More letters
from distant persons, addressed to the Convention,
are being read—some of them powerful and stirring
appeals. An address, by J. E. Jones, is now being
read. Resolutions of a most radical and truthful char-
acter have been presented by the Business Committee.

One thing strikes me forcibly—the necessity of wo-
man's making known her wrongs as a wife, mother
and daughter, and as a member of society, entitled to
all the rights that belong to human beings as such.
I hope the women will enter into no war of texts;
but that they will assert their natural rights as human
beings, and say at once, if the Bible says man has a
right to rule over woman, or that a woman is bound
to obey the husband, in any other sense than the hus-
band is bound to obey the wife, then I hope they
will say at once that the Bible is thus *fall and
cease*, simply because it is opposed to nature.

The Church and Priesthood will come forward
to sustain man's dominion over woman, as they have
to sustain the galleys, war and slavery; because they
think the Bible sanctions it. Already the pulpits
of Ohio begin to sound the alarm, and talk about the
infidelity of this movement, and hurl against it the
cant, the low, pious billingsgate which have ever
flowed from them against every effort hitherto made
to change existing maxims, customs and institutions
of society. But there are very many women in Ohio
who, having been trained in the anti-slavery and an-
ti-war agitations, are prepared to meet it all, and to
pity those priests and religionists though they be,
whose moral nature is so debased that they can thus
oppose an enterprise so just, so pure, so essential, so
divine.

I have seldom attended a Convention whose pro-
ceedings have been marked with more dignity, more
directness, and more earnest attention. I hope for a
permanent Convention, to meet annually, with a com-
mittee to promote its objects between the sessions;
for this movement, like that of non-resistance, looks
far into the future. Let all who seek the abolition
of slavery and war, and the security of human life,
rally around this great movement; for all such con-
ventions as this must of necessity be anti-slavery, anti-
war, anti-war conventions. War and slavery must
cease, as woman gains influence in Church and
State.

I would send the resolutions, but you will find
them in the Bugle. I must close, to meet you in New
York and Boston in three weeks.

HENRY C. WRIGHT.

EXPLANATORY LETTER.

Boston, April 24, 1850.

DEAR SIR:

In looking over anti-slavery literature, and com-
paring it with what I think I see around me, I am
forcibly struck with the idea, that it is easier to per-
suade people that a man has done himself injustice,
than to exonerate him. We commonly admit that
a man is to be held innocent until he is proved guilty;
yet how ready are men to subscribe to much, at
least, that will accuse, and how much labor it requires
to induce the opinion that any one not distinguished
for good deeds has done any thing but an evil one!

There is, I see, a doubt in the minds of some who
are not the best abolitionists I ever saw, whether I am
pursuing the best course to reach the object at which
we aim—the abolition of slavery. I hope there will be
something aimed at, at least, this week; that's
enough.

But there is another objection from another quar-
ter. It has been said, 'Fairbanks did not stand up to
the rack.' In what, pray? 'Why, what did Miss
Webster say in her letters?' they ask. Now, the let-
ters written by Miss Webster were entirely unknown
to me, until after they were published; and I could
not have written them myself. 'Well, her book!' I
know something of this. Her book was written un-
der the influence and by direction of her father, Ben-
jamin Webster, of Vergennes, Vt., who to this day
would imitate himself upon the altar of Whig-
Websterianism. This is the man, sir, who, after his
daughter had lain down her pen for four weeks, clearly
convinced that she should destroy herself if she
wrote what she afterwards did write, and would prove
false to truth, owed her, saying, 'That book must be
written as I want it, or it can't be published.' At
the same time, he argued to make it appear that it
was in keeping with truth. You know the influence
that a father can exert over his child. I disapproved
of that book.

After I was released from prison, last August, hav-
ing written to Messrs. Loring and Jackson, of Boston,
(the letter was placed in the hands of Newton Craig,
of Kentucky), with the expectation of hearing from
them, or Mr. Hayden, or some other friend soon, and
feeling a desire to express a degree of gratitude to a
few friends in Kentucky, and being informed that it
was not expected that the fact that a sum of money
was raised in Boston to buy my pardon would be
made public, I published a letter from Cincinnati last
August, in which I spoke respectfully of several in-
dividuals in Kentucky, having a desire to speak of my
benefactors in Boston also. But being informed that
it was not desirable to make this matter public, and
having been informed by an anti-slavery friend at
Cincinnati, that some things I was about to say ought
not to be said, I spoke merely what I knew; will-
ing to be advised by those who had enjoyed the cur-
rent news while I was in prison.

I was accused of recantation—of evading in. I will
here introduce a letter from Mr. Shy, of Lexington,
Kentucky:—

OBERLIN, Sept. 15, 1849.

DEAR SIR:

I wish to know of you what you have heard me say
upon the subject of slavery; if I ever changed my
views upon the subject spoken of; and if so, how far.
Please let me know by letter to this place, as soon as
is convenient for you. I remain,

Yours very sincerely,

CALVIN FAIRBANK.

To SAM. SHY, Esq.

LEXINGTON, Oct. 24, 1849.

DEAR SIR:

I received your favor days ago. If you ever
changed your views on the subject of slavery, it is
not known to me, as I have not seen you, and under-
stood that you did not morally reproach yourself
for what you did, although the law points out a pun-
ishment for the same.

Your obedient servant,

SAM. SHY.

But I complained of some pretended anti-slavery
men of the North for their treachery. I had refer-
ence to none but Dr. Brisbane, of Cincinnati, Gam-
aliel Bailey, editor of the Era, both of whom acted
most cowardly in denouncing the very things I know them
to have practised before me, and Hon. Amasa Walker,
who states to me now that he never wrote such a
letter as I stated he did. I am willing to wait and
look again.

Mr. Garrison, men can talk very well when free;
but shut them up, and then they will do as they can.
They have not all been thoroughly tried yet. When
they come to have the cold irons and other things
about them that some of us have seen, it will mould
over their faces quicker and more thoroughly than
danger to their bread and butter. A man's bread
and butter is of some moment in these days.

I am, with much respect,

Yours in good bonds,

CALVIN FAIRBANK.